30 Hadith for New Muslim

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Introduction

All praise is due to Allah. We praise Him, seek for His assistance and forgiveness and we seek refuge with Him from evils of our souls and our misdeeds. No one can mislead whosoever Allah guides and none can guide whosoever Allah causes to go astray.

I testify that there is no deity worthy of worship except Allah alone. He has no partner. I also testify that Muhammad is His slave and Messenger.

In this work I collected 30 Hadiths for new Muslims , with explanation and Lessons from Hadiths. All of the hadiths have been carefully chosen for authenticity.

This book was written in easy and simple way for teacher and student to learn about the prophet Hadiths .

I hope will be useful and can help the new Muslim to understanding the sunnah of prophet Muhammad(peace be upon him) .

1-إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ

عَنْ عُمَرَ بْنِ الخَطَّابِ (ﷺ) قَالَ سَمِعْتُ رَسُولَ اللهِ (ﷺ) يَقُولُ: "إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ، فَمَن كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا ، فهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ ." (رَوَاهُ البُخَارِيُّ وَمُسْلِمٌ)

1- Deeds depend upon intentions

'Umar Ibn Al-Khattaab (ﷺ) said: "I heard Allah's Messenger (ﷺ) saying: "Deeds depend upon intentions and every person will get that which he intended. So whoever migrates for worldly benefits or for a woman to marry, his emigration will be for that which he migrated to." (Narrated by Al-Bukhaari and Muslim)

<u>Explanation:</u>

In this *hadith*, the Prophet (ﷺ) explains that behind every deed there is an intention, either good or bad; and that each of us will be judged and subsequently rewarded by Allah accordingly. Thus, whoever performs a deed such as migration for some material benefit or in order to marry a woman will be so rewarded, while whoever migrates for the sake of his religion will also be rewarded thus.

<u>Important Note:</u>

It should not be understood from this *hadith* that one may perform a bad deed with a good intention; a bad deed is a bad deed, regardless of the intention behind it. In Islam, the end does not justify the means.

Lessons from This Hadith:

1. That (good) deeds are judged by intentions.
2. That deeds are rewarded accordingly.
3. The permissibility of migration for worldly reasons.
4. The preferability of migration for the sake of one's religion.

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2 - أركان الإسلام

عَنِ ابْنِ عُمَرَ (رضي الله عنه) قَالَ: "قَالَ رَسُولُ اللهِ (ﷺ): "بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ وَإِقَامِ الصَّلاَةِ وَإِيْتَاءِ الزَّكَاةِ وَالحجِّ وَصَــوْمِ رَمَضَــانَ." (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

2- Pillars of Islam

It is reported on the authority of Ibn 'Umar (رضي الله عنه) that he said: "Allah's Messenger (ﷺ) said: "Islam is built upon five (pillars):

1. To testify that none is worthy of worship but Allah and that Muhammad is the Messenger of Allah.
2. To perform prayers.
3. To pay *zakaah*
4. (To perform) Hajj
5. To fast the month of Ramadhaan." (Narrated by Al-Bukhaari and Muslim)

Explanation:

Allah's Messenger (ﷺ) informs us in this *hadith* that Islam is built upon five pillars: Testifying that None is worthy of worship but Allah and that Muhammad (ﷺ) is the Messenger of Allah; praying five times a day; paying *zakaah* for those who have more than they need; performing Hajj to the House of Allah in Makkah for those who have the physical and material ability to do so; and fasting the month of Ramadhaan from dawn until dusk, abstaining from food, drink and intimate relations, increasing one's performance of good deeds, such as prayer, reading Qur`aan, giving charity etc. and refraining from evil deeds, such as backbiting, arguing…etc.

A person's Islam, like any structure, will become shaky or even collapse if one or more of these 'pillars' is removed.

Lessons from This Hadith:

1. That the pillars of Islam are five in number.

2. That the *shahaadah* [1] is a pillar of Islam.

3. That prayer is a pillar of Islam.

4. That *zakaah* is a pillar of Islam.

5. That performing Hajj is a pillar of Islam.

6. That fasting the month of Ramadhaan is a pillar of Islam.

1- *Shahaadah*: To testify that none is worthy of worship except Allaah and that Muhammad (ﷺ) is the Messenger of Allaah.

3-يَا غُلاَمُ ، سَمِّ اللهَ

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ (ﷺ): "كُنْتُ غُلاماً فِي حَجْرِ رَسُولِ اللهِ (ﷺ) وَكَانَتْ يَدِي تَطِيْشُ فِي الصَّحْفَةِ، فَقَالَ لِي: "يَا غُلاَمُ ، سَمِّ اللهَ ، وَكُلْ بِيَمِينِكَ ، وَكُلْ مِمَّا يَلِيكَ." فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ." (رَوَاهُ البُخَارِيُّ)

3- Mention the name of Allah

On the authority of ‘Umar Ibn Abi Salamah (ﷺ), (it is reported that he said): “I was a boy under the care of Allah’s Messenger (ﷺ) and my hand used to go around the dish; so Allah’s Messenger (ﷺ) said to me: “Oh, boy! Mention the name of Allah, eat with your right hand and eat from the dish what is nearest to you.” Since then, this has been my manner of eating.” (Narrated by Al-Bukhaari)

Explanation:

In this *hadith*, ‘Umar Ibn Abi Salamah (ﷺ) tells us that he was a servant boy in the house of the Prophet (ﷺ) and that at mealtimes, he used to take food from all around the communal meal plate and so one day, Allah’s Messenger (ﷺ) ordered him to begin the meal by saying: “*Bismillaah*!”, to eat with his right hand and to eat only from what was in front of him.

Lessons from This Hadith:

1. The obligation to begin eating by mentioning Allah's Name.
2. The obligation to eat with the right hand.
3. The forbiddance of eating with the left hand.
4. The obligation to eat only from what is in front of us.
5. The preferability of eating from one communal dish rather than from separate dishes.
6. The humility shown by the Prophet (ﷺ) in eating with his servant.

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4. الرُّؤْيَا الصَّالِحَةُ

عَنْ أَبِي قَتَادَةَ (رضي الله عنه) قَالَ: "قَالَ النَّبِيُّ (ﷺ): "الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ والحُلْمُ مِنَ الشَّيْطَانِ ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلْماً يَخَافُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ وَلْيَتَعَوَّذْ بِاللهِ مِن شَرِّهَا فَإِنَّهَا لاَ تَضُرُّهُ." (رَوَاهُ البُخَارِيُّ)

4- A good dream

It is reported on the authority of Abu Qataadah (رضي الله عنه) that the Prophet (ﷺ) said: "A good dream is from Allah and a bad dream is from Satan; so if any of you has a bad dream which makes him afraid, he should spit on his left side and he should seek refuge with Allah from its evil, for then it will not harm him." (Narrated by Al-Bukhaari)

Explanation:

Allah's Messenger (ﷺ) informs us in this *hadith* that good dreams are from Allah and that bad or evil dreams are from Satan. So when we have such a dream and we are afraid that it may happen, we should spit (lightly) over the left shoulder and say:

(Aoozu Billaah mina shaitaani-rajeem)

- which means: I seek refuge with Allah from the accursed Satan. After this, the evil of it will not harm us.

Lessons from This Hadith:

1. That good dreams are from Allah.
2. That evil dreams are from Satan.
3. The virtue of seeking refuge with Allah from the evil of Satan.
4. That the one who seeks refuge with Allah will be safe from Satan.

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5 -حَلاَوَةَ الإِيمَانِ

عَنْ أَنَسٍ (رضي الله عنه) عَنِ النَّبِيِّ (ﷺ) قَالَ: "ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِيمَانِ مَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ للهِ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِـــي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ." (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَغَيْرُهُمَا)

5-Sweetness (delight) of Faith

It is reported on the authority of Anas (ﷺ) from the Messenger of Allah (ﷺ) that he said: "There are three (qualities), whoever is characterized by them will taste the sweetness of *faith* : One to whom Allah and His Messenger are dearer than all else; one who loves a man only for Allah's sake; and one who abhors returning to disbelief after Allah has rescued him from it as he would hate being cast into Hell." (Narrated by Al-Bukhaari, Muslim and others)

Explanation:

In this *hadith*, we are informed by Allah's Messenger (ﷺ) that whoever possesses the characteristics of loving Allah and His Messenger (ﷺ) more than all others, loving a man for Allah's sake alone and hatred of returning to *kufr* will know the true meaning of faith.

Lessons from This Hadith:

1. The characteristics of a true Believer.
2. That love of Allah and his Messenger are a part of *faith*.
3. That loving one's Muslim brother only for Allah's sake is a part of *faith*.
4. That hating to return to disbelief is a part of faith.

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6 .لاَ يُلْدَغُ المُؤْمِنِ مِنْ جُحْرٍ مَرَّتَيْنِ

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنِ النَّبِيِّ (ﷺ) أَنَّهُ قَالَ: "لاَ يُلْدَغُ المُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ."
(رَوَاهُ البُخَارِيُّ)

6-The Believer is not stung in hole twice

It is reported on the authority of Abu Hurairah (رضي الله عنه), from the Prophet (ﷺ) that he said: “The Believer is not stung from the same hole twice.”
(Narrated by Al-Bukhaari)

<u>Explanation:</u>

In this *hadith*, Allah’s Messenger (ﷺ) informs us, using the similitude of a person sticking his hand down a hole which might contain a scorpion or a poisonous snake, that the true Believer is not to be caught by the same mistake twice.

<u>Lessons from This Hadith:</u>

1. The permissibility of using a similitude in order to make a point.

2. That a true Believer learns from his mistakes.

3-The true Believer is not to be caught by the same mistake twice.

7-فضل السلام

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، (رضي الله عنه) أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ (صلى الله عليه وسلم) أَيُّ الإِسْلاَمِ خَيْرٌ قَالَ " **تُطْعِمُ الطَّعَامَ**، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ ". رواه البخاري ومسلم

7-Superiority of Greeting (As-salam)

Narrated Abdullah bin Amr رضي الله عنه: A man asked Allah's Messenger صلى الله عليه وسلم"Which act in Islam is the best?" The Prophet صلى الله عليه وسلم replied "To give food, and to greet those whom you know and those whom you do not know ." [by Al-Bukhari & Muslim]

<u>Explanation:</u>

As-salam(peace) is one of the names of Allah. To say As-salam (peace be upon you) means that you are in the protection of Allah, as Allah be with you or in your company. To feed the poor and the destitute is an act of goodness, and the fulfillment of the needs of the indigent is of the same order. Greeting everybody (saying 'As-Salamu 'Alaikum'), whether an acquaintance or a strange, is a good quality too. Both these acts generate mutual love and remove hatred & ill-will from hearts. All other ways of greeting are no substitute for Islamic way of greeting.
There are three forms for As-salam:
1-As-salamu alaykum (peace be upon you)
2-As-salamu alaykum wa Rahmatu Allah (peace & mercy of Allah be upon you).
3-As-salamu alaykum wa Rahmatu Allah wa Barakatuh(peace , mercy and blessing of Allah be upon you)
The best form to be much rewarded is the complete one. (1)

1- An-nawaai: Riyad-us-saliheen , pg (295)

Lessons from This Hadith:

1-Delivering As-salam is sunnah (optional) but its response is obligatory.
2-We should greet whom we know and whom we do not know.
3-We should start phone talk with As-salam.
4-We would say As-salam when we are leaving.
5-Promoting feeding & greeting.

8- طلاقة الوجه

8- Kindness of Meeting

عَنْ أبي ذَرٍّ، (رضي الله عنه) قَالَ قَالَ لِيَ النَّبِيُّ (ﷺ) " لاَ **تَحْقِرَنَّ** مِنَ **الْمَعْرُوفِ** شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ " . ((رواه مسلم)).

Narrated Abu Dharr رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم said: “Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim)brother with a cheerful face.” [Muslim]

Explanation:

This Hadith guides us that a Muslim should not scorn whatever Islam teach us to do even little things. A Muslim should meet his Muslim brothers happily & smilingly, though it may appear quite insignificant to some people, because it is said that the appearance always reflects the essence. Therefore, meeting your brothers happily & cheerfully leads to their happiness and love for the sake of Allah. Now, one can feel the importance Islam gives to moral values and good manners.

Lessons from This Hadith:

1-Not to look down upon the good even little things.
2-Using cheerfulness and flexibility with friends & brothers.
3-Motivation of what makes the Islamic brotherhood bondage stronger.
4-Cheerfulness in front of your brothers is required (good).

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9-العفو والتسامح

عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ مَا **خُيِّرَ رَسُولُ اللَّهِ** صلى **الله** عليه وسلم بَيْنَ **أَمْرَيْنِ** إِلاَّ أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ **رَسُولُ اللَّهِ** صلى **الله** عليه وسلم لِنَفْسِهِ، إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ **اللَّهِ فَيَنْتَقِمَ** لِلَّهِ بِهَا. رَوَاهُ الْبُخَارِيُّ ومسلم

9-Forgiveness and Tolerance

Narrated by Aishah رضي الله عنها "Whenever Allah's Messenger صلى الله عليه وسلم was given a choice between two matters , He would choose the easier course as long as it was not sinful to do so; but if it was sinful ,he was most strict in avoiding it. Allah's Messenger never took revenge upon anything for his own sake; but when Allah's Legal Bindings were violated, he would take revenge for Allah's sake. [Al-Bukhari & Muslim]

Explanation:

In this Hadith, there is evidence of ease and tolerance of Islam. Prophet Mohammed صلى الله عليه وسلم always recommends the better choice unless it entails guilt(sin), thereupon he usually selects the right path. Mohammed صلى الله عليه وسلم never took revenge for himself as he pardoned the Arabian (Bedouin) who shouted at him and the other one who strongly pulled his garment hurting his shoulder. This is a self-evident proof of the Prophet's forgiveness (pardon) except when the law of Allah is violated.

Lessons from This Hadith:

1-Show of Islam as a religion of ease and tolerance in all matters unless it is a guilt.
2-Pardon and tolerance lead to harmony and brotherliness among Muslims.
3-Following Prophet Mohammed صلى الله عليه وسلم as a model example for pardon, tolerance, and patience.
4-A Muslim who pardons and tolerates others is greatly rewarded by Allah the Almighty.

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10-حسن الخلق

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو(﵁) قَالَ لَمْ **يَكُنِ النَّبِيُّ** (ﷺ)**فاحِشًا** وَلاَ **مُتَفَحِّشًا** وكَانَ يَقُولُ " إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقًا ".رَوَاهُ الْبُخَارِيُّ ومسلم

10-Morality

Abdullah bin Amr رضي الله عنه reported that the Prophet صلى الله عليه وسلم was neither a fahish (one who speaks bad words) nor a mutafahish (one who speaks obscene evil words to make people laugh), He صلى الله عليه وسلم never used bad language. He صلى الله عليه وسلم used to say “the best amongst you are those who have the best manners and character”.
[by Al-Bukhari & Muslim]

Explanation:

There is an evidence in this Hadith that our Prophet صلى الله عليه وسلم was very polite and well-mannered. He صلى الله عليه وسلم does not speak bad words nor does he speak obscene evil words to make people laugh. Obscene manners are everything that are excessive till it becomes

disgusting. This includes words, deeds, and attributes. The Prophet صلى الله عليه وسلم said “Allah does not like obscene and immoral people”.

<u>Lessons from This Hadith:</u>

1-The greatness of Islamic Laws, as Islam calls for morality such as avoidance of harm, keeping smiling, and doing good.
2-Morality makes you closer to the status of our prophet صلى الله عليه وسلم in doomsday.
3-To respect Muslims and to treat them kindly is an aspect of morality.
4-Morality makes you favorable to Allah.
5-Top people have the best moral.

11-وجوب محبة المسلم لأخيه

عن أنس رضي الله عنه قال: قَال : رسول الله صلى الله عليه وسلَم" لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَحِبَّ لِأَخِيهِ مَا يَحِبُّ لِنَفْسِهِ" .رَوَاهُ الْبخَارِيُ ومسلمّ

11-Muslims Must Love Each Other

On the authority of Anas ibn Malik رضي الله عنه that the Prophet صلى الله عليه وسلم said “ None of you would be a truly believer until he wishes for his Muslim brother what he wishes for himself” . [Al-Bukhari&Muslim]

<u>Explanation:</u>

This Hadith teaches us that we must love our brothers in Islam for the sake of Allah. We should do whatever our brothers wish on condition that it is allowed in Islam. This Hadith calls for equality and modesty. Love among Muslims cannot be achieved until we keep ourselves free from envy, hatred, and cheating.

Lessons from This Hadith:

1-To wish and hate for your Muslim brother like what you do for yourself is part of your perfect faith .
2-Envy and hatred cause the lack of faith.
3-To guide your Muslim brother to the good and to keep him away from injustice is part of the love for the sake of Allah.
4-Warning against selfishness (i.e. to wish everything good for yourself but not for others).

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12-تحريم التباغض والتحاسد

عَنْ أَنَسِ بْنِ مَالِكٍ، (﵁)أَنَّ رَسُولَ اللهِ (ﷺ) قَالَ " لاَ **تَبَاغَضُوا** وَلاَ تَحَاسَدُوا وَلاَ تَدَابَرُوا وَكُونُوا عِبَادَ اللهِ إِخْوَانًا وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ " .(متفق عليه)

12-Prohibition of Hatred and Envy

Anas bin Malik narrated that Allah’s messenger صلى الله عليه وسلمsaid: “Do not hate one another, and do not be jealous of one another, and do not desert each other, and O’ Allah’s worshippers! Be brothers. It is not permissible for any Muslim to desert(doesn’t talk to) his Muslim brother for more than three days”. [Bukhari & Muslim]

Explanation:

In this Hadith, our Prophet صلى الله عليه وسلم guides us to what we ought to be as Muslim brothers characterized by love, harmony, sympathy and courtesy conducive to honorable morals keeping us away from bad morals keeping our hearts free from hatred and malice and leading us to treat each other with Islamic polite conduct (behavior). This Hadith also indicates that Islam makes the brotherhood relationship stronger than blood and kinship relationships since it is based on faith in Allah. Hence a Muslim is not permitted to desert his Muslim brother for more than three days unless

there is a divine reason so that the deserted can hopefully go back to reason.

Lessons from This Hadith:

1-Prohibition of hatred, envy, backbiting and abandonment.
2-Prevention of harming any Muslim in any way.
3-Prohibition of forsaking a Muslim brother over three days.
4-Motivation brotherliness and familiarity among Muslims.

13- حفظ اللسان واليد من التعدي

عَنْ أَبِي مُوسَى الأَشْعَرِيِّ (رضي الله عنه)أَنَّ النَّبِيَّ (صلى الله عليه وسلم) سُئِلَ أَىُّ **الْمُسْلِمِينَ** أَفْضَلُ قَالَ " مَنْ **سَلِمَ الْمُسْلِمُونَ** مِنْ **لِسَانِهِ** وَيَدِهِ " .
متفق عليه

13- Keeping Tongue and Hand from Offense

Abu Musa رضي الله عنه narrated that he asked Allah's Messenger صلى الله عليه وسلم:whose Islam is the best? (i.e. who is a good Muslim?) the Prophet صلى الله عليه وسلم replied, "One who avoids harming Muslims with his tongue and hands." [Al-Bukhari]

Explanation:

In this Hadith, there is an evidence for keeping our tongues from harming Muslims by all means. The tongue is specified because it is the part that can express about the heart.
Also, it is an evidence for keeping the hand from harming Muslims. The hand is mentioned here because most actions are done by the hands.

Lessons from This Hadith:

1-The best among Muslims are those who avoid harming others.
2- Not cursing anybody.
3-Mentioning something that people do not like is harmful.
4-Avoiding reporting what causes enmity and division among friends.
5-Warning against taking anything from others unless you take a permission.

14- الترغيب في الصدق والتحذير من الكذب

عَن اِبْنِ مَسْعُودٍ(رضي الله عنه) قالَ: قالَ رَسُولُ اَللَّهِ (ﷺ) " عَلَيْكُمْ **بالصِّدْق**، فإِنَّ **اَلصِّدْقَ يَهْدِي** إِلى **اَلْبرِّ**، وَإِنَّ **اَلْبرَّ يَهْدِي** إِلى اَلْجَنَّةِ، وإن اَلرَّجُلُ يَصْدُقُ، حَتَّى يُكْتَبَ عِنْدَ اَللَّهِ صِدِّيقًا، وَإِيَّاكُمْ وَالكَذِبَ، فَإِنَّ اَلكَذِبَ **يَهْدِي** إِلى اَلفُجُور، وَ اَلفُجُورَ **يَهْدِي** إِلى اَلنَّار، وَ إِنَّ اَلرَّجُلُ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اَللَّهِ كَذَّابًا " مُتَّفَقٌ عَلَيْهِ .

14-Endearment of Truthfulness & Caution from Falsehood

Narrated Ibn Masaud رضي الله عنه:Allah's Messenger صلى الله عليه وسلم said: "Truth leads to piety and piety leads to Paradise. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar". [Al-Bukhari & Muslim]

Explanation:

In this Hadith, there is a sign that a person who seeks truth in his words, truthfulness will be his own characteristic. And a person who seeks falsehood and tells lies intentionally, the falsehood will be his characteristic. Therefore, good and evil attributes are continually gained by practice and acquisition. This Hadith is also evidence of magnificent truth conducive to Paradise. It is also evidence of the great danger of falsehood conducive to the Hell-fire.

Lessons from This Hadith:

1-Truth is among the good morals that Islam calls for.
2-Truth is one way leading to Paradise.
3-A believer characterized by truth is beloved by Allah and people.
4-Telling lies is a bad habit that Islam forbids.
5-Falsehood is one way leading to the Hell-fire.

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15–التعاون بين المؤمنين

عَنْ أَبِي مُوسَى (رضي الله عنه) عَنِ النَّبِيِّ (صلى الله عليه وسلم) قَالَ " إِنَّ **الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ** بَعْضُهُ بَعْضًا ". وَشَبَّكَ أَصَابِعَهُ. مُتَّفَقٌ عَلَيْهِ

15-Cooperation Among Muslims

Narrated Abu Musa رضي الله عنه:The Prophet صلى الله عليه وسلمsaid**: ((A believer to another believer is like a building whose different parts enforce each other)) The Prophet then clasped his hands with the fingers interlaced.** [By Al Bukhari and Muslim].

Explanation:

The Messenger of Allah صلى الله عليه وسلمis comparing the believers who cooperate and help each other to a building whose different parts support each other. Because a building cannot be complete and nobody can make use of it unless its different parts hold and strengthen each other; otherwise, its walls will crack and the whole building will fall down. Also, it is so difficult for a Muslim to practice his religious rituals and to spend his daily life without the

help and the cooperation of his Muslim brothers; otherwise, he may fail in his life. But Allah knows best.

<u>Lessons from This Hadith:</u>

1-It is good to use examples such as (the building) to clarify the meaning and to make the image very close to our minds.

2-Cooperation among Muslims strengthens their faith and makes them very strong.

3-Urging and activating cooperation among Muslims.

<u>16-تحريم العقوق وشهادة الزور</u>

عن أبي بكرة رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ) " أَلاَ **أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ** ". قُلْنَا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ ". وَكَانَ مُتَّكِئًا فَجَلَسَ فَقَالَ " أَلاَ وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ، أَلاَ وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ ". فَمَا زَالَ يَقُولُهَا حَتَّى قُلْتُ لاَ يَسْكُتُ. ((متفق عليه))

16-<u>Prohibition of Disobedience of Parents</u>

<u>and False Witness</u>

Narrated Abu Bakra رضي الله عنه : The Prophet صلى الله عليه وسلم said thrice **, "Should I inform you about the greatest of the great sins ?" They**

said , Yes , O Allah' s Messenger ! He said , "(1) To join others in worship with Allah , (2) To be disobey parents ." The Prophet then sat up after he had been reclining (on a pillow) and said , "(3) and I warn you against giving a lying speech (false statement)", and he kept on saying that warning till we thought he would not stop. [Bukhari&Muslim] .

Explanation:

There are many great sins and the major one is to associate partners with Allah in His Actions, or in worship, or in His Names, or in His Attributes. The Messenger started with this sin because it is the greatest sin in Islam. Then, he mentioned the disobedience of parents which is a great sin and Allah threatened those people who disobey their parents with severe punishment. A Muslim must honor his parents because they sympathetically took care of him/her since childhood and Allah ordered us to be dutiful to them and He forbade us from disobeying them in the following verse:

"And your Lord has decreed that you worship none but Him .And that you be dutiful to your parents .If one of them or both of them attain old age in your life ,say not to them a word of disrespect ,nor shout at them but address them in terms of honor.

And lower unto them the wing of submission and humility through mercy, and say:"my Lord! Bestow on them Your Mercy

as they did bring me up when I was small”. *Surah 17. Al-Isra':: 23,24

A Muslim must listen, obey, and respect his parents because obeying them is a duty unless they order you to do a sin. Another prohibited deed is to give a false statement and to turn away from saying the truth intentionally .The Prophet was much concerned to tell his companions about giving a lying speech or a false testimony because it is so easy for a tongue to slip and people do not always care much for this dangerous sin .This great sin has many reasons such as malice, enmity, etc. The Prophet repeated this warning till the companions thought he would not stop. Therefore Muslims should care much not to commit one of the great sins which lead to the anger and punishment of Allah.

Lessons from This Hadith:

1-Directed guidance and advice of the messenger to his companions.

2-Prohibition of associating partners with Allah as well as disobedience of parents.

3-Forbidding telling lies and false testimony**.**

4-Kind sympathy of the companions with our Messenger and keeping away from annoying him.

17-آية المنافق

عَنْ أَبِي هُرَيْرَةَ (ﷺ) قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ)" **آيَةُ الْمُنَافِقِ** ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ " مُتَّفَقٌ عَلَيْهِ.

17-The Signs of a Hypocrite

Narrated Abu Huraira رضي الله عنه, the Prophet صلى الله عليه وسلمsaid **“The signs of a hypocrite are three:-**

1-Whenever he speaks, he tells a lie.

2-Whenever he promises, he always breaks it(his promise)

3-If you trust him, he proves to be dishonest” (e.g.If you keep something as a trust with him, he will not return it)). AlBukhari

Explanation:

In this hadeeth, Allah’s Messenger (صلى الله عليه وسلم) informs us that a hypocrite may be known by three signs :-

whenever he promises to do something, he does not fulfill his promise and whenever he is trusted, for example, with the safe-keeping of some valuable or money, he does not return it. This does not mean that a person who possesses one or two of these traits is branded a hypocrite, but he should beware, for it means that there is something lacking in his faith.

Lessons from This Hadith:

1. That the signs of a hypocrite are three .
2. The sin of lying.
3. The sin of breaking a promise.
4. The sin of betraying a trust.
5. The sin of evil and insulting speech.

18-المَارُّ بَيْنَ يديِ المُصَلِّي

قَال أَبُو جُهَيْمٍ (رضي الله عنه): "قَالَ رَسُولُ اللهِ (صلى الله عليه وسلم): "لَوْ يَعْلَمُ المَارُّ بَيْنَ يديِ المُصَلِّي مَا ذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْراً لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ." (رَوَاهُ البُخَارِيُّ)

18- passing in front of prayer

Abu Juhaim (ﷺ) said: "Allah's Messenger (ﷺ) said: "If the person passing in front of a worshipper in prayer knew what he a sin he was incurring, he would prefer to wait for forty (years) rather than passing in front of him." (Narrated by Al-Bukhaari)

Explanation:

In this hadith, Allah's Messenger (ﷺ) informs us that the one who passes directly in front of a praying person commits a grave sin and that if only he appreciated how great is his sin, he would

rather wait for forty years than pass in front of him. It should be made clear here that there is no sin in passing at a distance in front of the worshipper. Also it is incumbent upon the worshipper to pray towards a sutrah, (٢), so that people may pass in front of him easily.

<u>Lessons from This Hadith:</u>

1. The sin of passing between a worshipper and his sutrah.

2. That the one who does so faces a severe punishment.

3. The Prophet’s care and compassion for his people in warning them against this sin.

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19-<u>ترك المسلم ما لا يعنيه</u>

عَنْ أَبِي هُرَيْرَةَ (﵁) قَالَ: قَالَ رَسُولُ اَللَّهِ (ﷺ) { مِنْ **حُسْنِ إِسْلَامِ اَلْمَرْءِ**، تَرْكُهُ مَا لَا يَعْنِيهِ } رَوَاهُ اَلتِّرْمِذِيُّ، وَقَالَ **حَسَنٌ**.

19-<u>Leaving the Unconcerned Things</u>

On the authority of Abu Huraira رضي الله عنه who said: the Messenger of Allah صلى الله عليه وسلمsaid**((Part of someone’ s being a good Muslim is leaving away that which does not concern him)).**collected by Al-Tirmithi.

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[2] *Sutrah*: An object such as a pillar, a wall, a sitting person, a saddle, a stick or spear etc. Allaah’s Messenger (ﷺ) said: “Do not pray except towards a *sutrah* and do not let anyone pass in front of you.” (Narrated by Ibn Khuzaimah)

Explanation:

This is a very important and great Hadith in both words and deeds. A Muslim should not speak about everything unless it concerns him. This Hadith also teaches us that we should not interfere with others affairs. We should not spend all our life to collect money and to get high ranks. Muslims should not seek praise, which they do not benefit from for their religion and for their worldly life.

Lessons from This Hadith:

1) Islam motivates Muslims to leave away whatever does not concern them.

2) Giving up things that do not concern Muslims including sayings and actions are an integral part of the perfect moral in Islam.

3) If you are not asked about something, do not try to answer.

4) Showing the way to the good is part of what concerns a Muslim.

20-تحريم الغيبة

عَنْ أبِي هُرَيْرَةَ (رضي الله عنه) أنَّ رَسُولَ اللهِ (ﷺ)قالَ " **أتَدْرُونَ مَا الْغِيبَةُ** " . قالُوا اللهُ وَرَسُولُهُ أعْلَمُ . قالَ " ذِكْرُكَ أخَاكَ بِمَا يَكْرَهُ " قِيلَ أفَرَأيْتَ إنْ كَانَ فِي أخِي مَا أقُولُ قالَ : " إنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ وَإنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ " .((رواه مسلم)).

20-Forbiddance of Backbiting

Narrated Abu Hurairah رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said: "Do you know what backbiting is?" The companions said : Allah and His Messenger know better. Thereupon he said, "Backbiting is talking about your (Muslim)brother in a manner which he dislikes". It was said to him :What if my (Muslim)brother is as I say. He صلى الله عليه وسلمreplied: "If he is actually as you say, then that is backbiting; but if that is not in him , that is slandering" [Muslim]

Explanation:

In this Hadith, there is evidence that if a person talks about someone who is non-Muslim, that is not backbiting. The word (brother) in this Hadith is intentionally used to draw the attention of the talker not to backbite his Muslim brother. Because if he is his brother, he should forgive him, keep his faults secret, and expect good of (to see promising signs in) his defects, but not to spread them. But if there is a person who never dislikes people to talk about his defects such as immoral and shameless (impious) people, thereupon, it is no more backbiting. Finally, prohibition of backbiting is well known and agreed upon in Islam.

Lessons from This Hadith:

1-Care of Islam for Muslims honor.

2-Prohibition of backbiting which means to mention your Muslim brother in a manner which he dislikes.

3-Backbiting is one cause of hatred among Muslims.

4-Mentioning your Muslim brother flaws, even if they are true, is backbiting.

5-Rightfulness of mentioning your Muslim brother in a manner which he likes.

21-حق الجار على الجار

عَنْ أَبِي هُرَيْرَةَ، (ﷺ) عَنِ النَّبِيِّ (ﷺ) قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ **فَلاَ يُؤْذِ جَارَهُ**، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ ".((متفق عليه))

21- Rights of Neighbor

Narrated Abu Hurairah رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said: **"He who believes in Allah and the Last Day must not harm his neighbor ; and he who believes in Allah and the Last Day must show hospitality to his guest; and he who believes in Allah and the Last Day must speak good or remain silent."** [Al-Bukhari & Muslim]

Explanation:

In this Hadith, keeping the rights of the neighbor is an integral part of faith perfection and harming him is one of the great sins in Islam as the Prophet صلى الله عليه وسلم said in this Hadith " He who believes in Allah and the Last Day must not harm his neighbor" Righteous Muslim neighbors are distinguished from others. Muslims should do good for all neighbors, advise them kindly, make supplication(du'a) for them to follow the right path, and not to harm them.

Lessons from This Hadith:

1-Motivation of Islam to what make people love and help each other.

2-Cooperation among neighbors strengthens their relationships.

3-Not hurting neighbor's child in words or deeds is kind.

4-Forbiddance of harming your neighbors by any means.

5-Hospitality to a guest is dutiful.

22-النظافة من الإسلام

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، (رضي الله عنه) عَنِ النَّبِيِّ (صلى الله عليه وسلم)قَالَ " لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي **قَلْبِهِ** مِثْقَالُ **ذَرَّةٍ** مِنْ **كِبْرٍ** " . قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً . قَالَ " إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ **الْكِبْرُ** بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ " .((رواه مسلم))

22-Beauty vs Arrogance

Narrated Abdullah ben Masud رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said**: "He who has ,in his heart, a grain of arrogance will not enter Paradise." Someone said : How about a person who likes to wear beautiful clothes and shoes? Allah's Messenger صلى الله عليه وسلم said " All of Allah's Affairs are Beautiful and He likes beauty; arrogance means ridiculing and rejecting the Truth ,and despising people."** [Muslim]

Explanation:

This Hadith motivates cleanliness and forbids self-pride. The Hadith says that a man who has even a little bit of self-pride in his heart will be barred from entering Paradise. If pride incites a man to deny the existence of Allah and His Revelation, he is sure to be thrown into Hell. Divine displeasure and the danger of infernal fire if mere consideration of riches, physical beauty, social and intellectual prominence and family status makes him proud and self-conceited and he looks down upon others, or persists in the denial of Truth. First, he will receive punishment and only then will be admitted into Paradise. A good dress, however, is not counted the sign of pride. Islam, however, encourages Muslims to be clean.

Lessons from This Hadith:

1-Forbiddance of arrogance and scorning people.

2-Cleanliness involves everything that a person wears and uses.

3-Care of keeping the house, the school, and the street clean.

4-Admiration of taking shower at least once a week .

23- تأثير الأصدقاء على الإنسان

عَنْ أَبِي مُوسَى (ﷺ)عَنِ النَّبِيِّ (ﷺ)قَالَ " **إِنَّمَا مَثَلُ الْجَلِيسِ** الصَّالِحِ **وَالْجَلِيسِ** السَّوْءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً " ((متفق عليه)) .

23-The Influence of Friends on their Friend

Narrated Abu Musa Al-Ash'ari رضي الله عنه: I heard Allah's Messenger صلى الله عليه وسلمsaying, **" The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or at least you would smell its pleasant odour` ; and as for the one who blows the bellows(i.e., the blacksmith), he would either burn your clothes or at least you shall have to smell a repugnant smell."** [Al-Bukhari and Muslim]

Explanation:

This Hadith enjoins that one should sit in the company of the pious persons and avoid the impious ones because the former has the quality of a perfume seller and the latter of a blacksmith. In the association of pious men, one stands to gain all the time and ultimately becomes like them. In bad company one is out-and-out a loser and can never hope to gain any benefit from them.

Lessons from This Hadith:

1-Interest of Islam in guiding Muslims to the pious people gatherings.

2-A human being is influenced by his friend whether good or bad.

3-Care for the company of good people.

4-Pious people help a person to do the good and avoid the bad.

5-A Muslim should avoid those of bad habits such as leaving prayers, smoking, etc.

24- الدلالة على خير والدعوة إلى هدى أو ضلالة

عَنْ أَبِي هُرَيْرَةَ، (ﷺ) أَنَّ رَسُولَ اللهِ (ﷺ)قالَ " مَنْ **دَعَا** إِلَى **هُدًى** كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ **دَعَا** إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا " .((رواه مسلم)).

<u>24- Calling to Right Guidance</u>

Narrated Abu Hurairah رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said: "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect on that account; and if anyone invites others to follow error, the sin, of which he is guilty, will be equivalent to those of the people who follow him (in sinfulness) without their sins being diminished in any respect on that account." [Muslim]

<u>Explanation:</u>

'Invitation' and 'Call' stand to mean here that someone induces others to virtue or seduces them to sin by means of his speech or action. We come to know from this Hadith that one who becomes a medium for either of them is given a reward or punishment respectively by Allah.

Our Prophet صلى الله عليه وسلم said also **" Whoever guides someone to virtue will be rewarded equivalent to him who practices that good deed."**

Prophet Muhammad صلى الله عليه وسلمhere arouses the interest of his 'Ummah' (i.e.,his people,Muslims) in doing good and calling others for it. And when a Muslim calls others for the good ,s/he will get a great reward from Allah . Also, when a person calls,

helps, encourages others to commit a sin, s/he will be given the same punishment.

<u>Lessons from This Hadith:</u>

1-Excellence and urging of guiding to the good .

2-The given reward of the guide will be exactly the same as the rewards of the followers.

3-A severe threat is for those who call people for a heresy or a delusion which is a reason for deviating of people from what is right.

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25-المُؤْمِنُ القَوِيُّ

عَنْ أَبِي هُرَيْرَةَ (*رضي الله عنه*) قَالَ: "قَالَ رَسُولُ اللهِ (*صلى الله عليه وسلم*): "المُؤْمِنُ القَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ المُؤْمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ اِحْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللهِ وَلاَ تَعْجَزْ ، فَإِنْ أَصَابَكَ شَيءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا لَكَانَ كَذَا وَكَذَا و لَكِنْ قُلْ: قَدَّرَ اللهُ وَمَا شَاءَ اللهُ فَعَلَ. فَإِنَّ لَو تَفْتَحُ عَمَلَ الشَّيْطَانِ." (رَوَاهُ مُسْلِمٌ)

25- The strong Believer

It is reported on the authority of Abu Hurairah (﵁) that Allah's Messenger (صلى الله عليه وسلم) said: "The strong Believer is better and more loved by Allah than the weak Believer, but in both of them there is good. Work hard for that which benefits you and seek help from Allah and do not give up.

If you are stricken by misfortune, do not say: "If only I had done such-and-such," rather say: "Allaah has decreed and what Allaah wills He does."

For verily, the words: "If only…" open the door to Satan's works." (Narrated by Muslim)

<u>Explanation:</u>

In this hadith, the Messenger of Allah (صلى الله عليه وسلم) said that the strong Believer is better and more loved by Allah than the weak Believer. This means that the one who is strong in faith and also physically strong is better than the Believer who is weak in faith and body and more loved by Allah. This is because the strong Believer is able to do more deeds loved by Allah. He (صلى الله عليه وسلم) also informed us that when some ill befalls us, we should not become sad or angry and say: "If only…" but instead we should express contentment for that which Allah has ordained for us, for the saying: "If only…" leaves us vulnerable to Satan's mischief. Rather, we should be mindful of Allah's Words:

{ وَعَسَى أَن تَكْرَهُواْ شَيْئاً وَ هُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئاً وَهُوَ شَرٌّ لَّكُمْ وَاللهُ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُونَ } (سُورَةُ البَقَرَةِ ٢:٢١٦)

(And it may be that you hate something and it is good for you, and it may be that you love something and it is bad for you; but Allah knows and you know not) (Soorah Al-Baqarah 2:216)

Lessons from This Hadith:

1. That the strong Believer is more loved by Allah than the weak Believer.

2. That the weak Believer is also loved by Allah.

3. That there is good in both of them.

4. The obligation to work for that which is beneficial.

5. The obligation to seek Allah’s help.

6. The obligation to accept what Allah has ordained for us.

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26-مَنْ رَأى مِنْكُمْ مُنْكَراً

عَنْ أَبي سَعِيدٍ الخُدْرِيِّ (رضي الله عنه) **قَالَ: "سَمِعْتُ رَسُولَ اللهِ** (صلى الله عليه وسلم) **يَقُولُ: "مَنْ رَأى مِنْكُمْ مُنْكَراً فَلْيُغَيِّرْهُ بيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيْمَانِ." (رَوَاهُ مُسْلِمٌ)**

26- Whoever among you sees something which is munkar(evil)

It is reported on the authority of Abu Sa’eed Al-Khudri (ﷺ) that he said: “ I heard Allah’s Messenger (صلى الله عليه وسلم) saying: “Whoever among you sees something which is munkar (evil) should change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do even this, then by his heart – and that is the weakest kind of faith.” (Narrated by Muslim)

Explanation:

Here, Allah's Messenger (صلى الله عليه وسلم) informs us that it is incumbent upon

anyone who sees something evil or forbidden to take action to stop it, if he is able to do so.

If his situation does not permit him to do so, then he should speak against it. If he is unable to do even this, then he should hate it in his heart, but he should know that this a is a sign of weak faith.

Lessons from This Hadith:

1. The obligation to take action against evil if it is possible.

2. The obligation to speak against evil if one is able to do so.

3. The obligation to at least detest evil in one's heart.

4. That contenting oneself with only hating evil when it is possible to do more indicates weakness of faith.

27-دَعْ مَا يُرِيبُكَ

عَنْ أَبي مُحَمَّدٍ الحَسَنِ بنِ عَلِيٍّ بنِ أبي طَالِبٍ (رضي الله عنه) **قالَ: "حَفِظْتُ مِنْ رَسُولِ اللهِ** (صلى الله عليه وسلم) **: "دَعْ مَا يُرِيبُكَ إِلَى مَا لاَ يُرِيبُكَ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ وَالكَذِبَ رِيبَةٌ."** (رَوَاهُ التِّرْمِذِيُّ)

27- Leave what makes you doubt

It is reported on the authority of Abu Muhammad Al-Hasan Ibn 'Ali Ibn Abi Taalib (ﷺ) that he said: "I memorized from the

Messenger of Allah (صلى الله عليه وسلم) (that he said): "Leave what makes you doubt in favour of what does not make you doubt, for verily, truth is comforting, while falsehood is disturbing." (Narrated by At-Tirmizi)

Explanation:

In this hadith, Allah's Messenger (ﷺ) tells us to abstain from those

things about whose permissibility we are uncertain in favour of those things which we know to be halaal, for in truth one finds serenity, while falsehood leads to worry and restlessness.

<u>Lessons from This Hadith:</u>

1. The obligation to refrain from matters which make us doubt.

2. The obligation to stick close to what is halaal.

3. That in truth there is comfort.

4. That doubt leads to restlessness and worry.

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28-مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: "قَالَ رَجُلٌ: "يَا رَسُولَ اللهِ ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟"

قَالَ: "أُمُّكَ." قَالَ: "ثُمَّ مَنْ؟" قَالَ: "أُمُّكَ." قَالَ: "ثُمَّ مَنْ؟" قَال: "أُمُّكَ." قَالَ: "ثُمَّ مَنْ؟"

قَالَ: "أَبُوكَ." (رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ وَاللَّفْظُ لِمُسْلِمٍ)

28- Who among people is most deserving of my fine treatment ?

It is reported on the authority of Abu Hurairah (ﷺ) that he said: "A man asked: "Oh, Messenger of Allah! Who among people is most deserving of my fine treatment ?" He (صلى الله عليه وسلم) replied: "Your mother." He asked: "Then who?" He (ﷺ) answered: "Your mother." The man asked: "Then who?" The Prophet (ﷺ) said: "Your mother." "Then who?" the man asked. "Your father," replied the Prophet (ﷺ)." (Narrated by Al-Bukhaari and Muslim, with the wording of Muslim)

Explanation:

Abu Hurairah (ﷺ) informs us that a man came to the Prophet (ﷺ) and asked him about which member of his family had the greatest right upon him. Allaah's Messenger (ﷺ) told him that it was his mother. The man then asked who had the second greatest right and was told it was his mother. He then asked a third time and received the same reply. Only upon asking a fourth time did the Prophet (ﷺ) reply: "Your father." This is because it is the mother who bears us for nine difficult months, then endures the pain and distress of childbirth. It is she who feeds us, cares for us, teaches us and protects us during our formative years. Because of this, we owe our mothers a greater debt than any other member of our family. For this reason, the Prophet (ﷺ) replied: "Your mother" three times in order to stress the great obligation we owe to our mothers. Finally, we also owe a lesser debt to our father, for it is he who protects the family, and works hard in order to make sure we have the necessary provisions of life.

Lessons from This Hadith:

1. The obligation to seek knowledge from those more learned than we.

2. That we owe an incalculable debt to our mothers.

3. That we owe a great debt also to our fathers.

29-إِنَّ اللهَ لاَ يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلاَ إِلَى صُوَرِكُمْ

عَنْ أَبِي هُرَيْرَةَ (*رضي الله عنه*) قَالَ: "قَالَ رَسُولُ اللهِ (*صلى الله عليه وسلم*): "إِنَّ اللهَ لاَ يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلاَ إِلَى صُوَرِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ." (رَوَاهُ مُسْلِمٌ)

29- Allah does not look at your bodies nor your appearance

It is reported on the authority of Abu Hurairah (ﷺ) that he said: “Allah’s Messenger (ﷺ) said: “Verily, Allah does not look at your bodies nor your appearance, but rather He looks at your hearts and your deeds.” (Narrated by Muslim)

Explanation:

In this hadith, Allah’s Messenger (ﷺ) tells us that our physical appearance is not important to Allah; what is important to Him is the faith in our hearts and our actions, good or evil, for it is upon this that we will be judged on the Day of Resurrection, not whether we are beautiful or ugly, muscular or puny etc.

Lessons from This Hadith:

1. That our physical appearance, whether handsome or ugly is not important to Allah.
2. That what is important to Allah is what is in our hearts and our deeds.
3- good or evil, for it is upon this that we will be judged on the Day of Resurrection.

٣٠ـ صلة الأم المشركة

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيق (رَضِيَ اللهُ عَنْهُمَا) قَالَتْ: "قدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللهِ (*صلى الله عليه وسلم*) فَاسْتَفْتَيْتُ رَسُولَ اللهِ قُلْتُ: "قدِمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي؟" قَالَ: "نَعَمْ ، صِلِي أُمَّكِ." (رَوَاهُ البُخَارِيُّ وَاللَّفْظُ لِلبُخَارِيِّ)

30-treat well a pagan mother

It is reported on the authority of Asmaa` Bint Abi Bakr (may Allah be pleased with them both) that she said: “My mother came to me while she was still a pagan during the time of the Prophet (ﷺ) and so I asked his advice, saying: “My mother has come to see me and she is asking something of me; should I treat her well?” He (ﷺ) replied: “Yes, treat your mother well.” (Narrated by Al-Bukhaari and Muslim, with the wording of Al-Bukhaari)

Explanation:

Asmaa’ Bint Abi Bakr (may Allah be pleased with them both) informs us in this hadeeth that her mother came to Madeenah to see her from Makkah, seeking financial help. Unsure what to do, since her mother was a disbeliever still living among the pagan Quraish in Makkah, she sought the advice of the Prophet

(ﷺ). After she had explained the situation to him, he told her to give her mother something and to be kind to her.

<u>Lessons from This Hadith:</u>

1. The obligation to seek advice from the people of knowledge when one is in doubt.
2. The obligation to be kind to one's mother, even though she may be a disbeliever.
3. The virtue of Asmaa' Bint Abi Bakr in seeking advice from the Prophet (ﷺ).

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